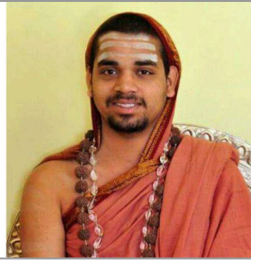


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## ADHYATMA RAMAYAN

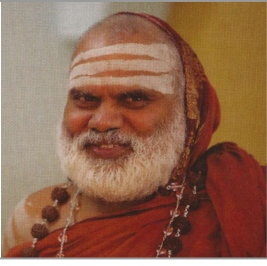
By Sage Veda Vyas

अध्यात्मरामायणे अयोध्याकाण्डम्

॥ सप्तमः सर्गः ॥

|| saptamah sargah ||

खड्गेन वाथ चात्मानं हत्वा यामि यमक्षयम् ।  
भर्तृघातिनि दुष्टे त्वं कुम्भीपाकं गमिष्यसि ॥ ८१॥  
इति निर्भर्त्स्य कैकेयीं कौसल्याभवनं ययौ ।  
सापि तं भरतं दृष्ट्वा मुक्तकण्ठा रुरोद ह ॥ ८२॥  
पादयोः पतितस्तस्या भरतोऽपि तदाऽरुदत् ।  
आलिङ्ग्य भरतं साध्वी राममाता यशस्विनी ।  
कृशाऽतिदीनवदना साश्रुनेत्रेदमब्रवीत् ॥ ८३॥  
पुत्र त्वयि गते दूरमेवं सर्वमभूदिदम् ।  
उक्तं मात्रा श्रुतं सर्वं त्वया ते मातृचेष्टितम् ॥ ८४॥  
पुत्रः सभार्यो वनमेव यातः सलक्षणो मे रघुरामचन्द्रः ।  
चीराम्बरो बद्धजटाकलापः सन्त्यज्य मां दुःखसमुद्रमग्राम् ॥ ८५॥  
हा राम हा मे रघुवंशनाथ जातोऽसि मे त्वं परतः परात्मा ।  
तथापि दुःखं न जहाति मां वै विधिर्बलीयानिति मे मनीषा ॥ ८६॥  
स एवं भरतो वीक्ष्य विलपन्तीं भृशं शुचा ।  
पादौ गृहीत्वा प्राहेदं शृणु मातर्वचो मम ॥ ८७॥  
कैकेय्या यत्कृतं कर्म रामराज्याभिषेचने ।  
अन्यद्वा यदि जानामि सा मया नोदिता यदि ॥ ८८॥  
पापं मेऽस्तु तदा मातर्ब्रह्महत्याशतोद्भवम् ।  
हत्वा वसिष्ठं खड्गेन अरुन्धत्या समन्वितम् ॥ ८९॥  
भूयात्तत्पापमखिलं मम जानामि यद्यहम् ।  
इत्येवं शपथं कृत्वा रुरोद भरतस्तदा ॥ ९०॥  
कौसल्या तमथालिङ्ग्य पुत्र जानामि मा शुचः ।  
एतस्मिन्नन्तरे श्रुत्वा भरतस्य समागमम् ॥ ९१॥  
वसिष्ठो मन्त्रिभिः सार्धं प्रययौ राजमन्दिरम् ।  
रुदन्तं भरतं दृष्ट्वा वसिष्ठः प्राह सादरम् ॥ ९२॥

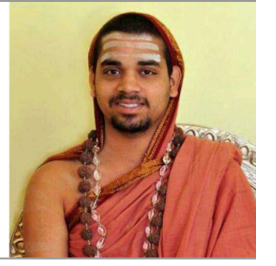


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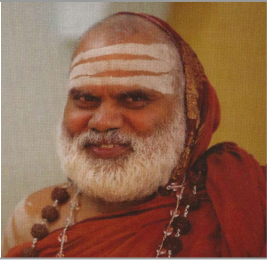
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वृद्धो राजा दशरथो ज्ञानी सत्यपराक्रमः ।  
 भुक्त्वा मर्त्यसुखं सर्वमिष्टा विपुलदक्षिणैः ॥ ९३॥  
 अश्वमेधादिभिर्यज्ञैर्लब्ध्वा रामं सुतं हरिम् ।  
 अन्ते जगाम त्रिदिवं देवेन्द्रार्द्धासनं प्रभुः ॥ ९४॥  
 तं शोचसि वृथैव त्वमशोच्यं मोक्षभाजनम् ।  
 आत्मा नित्योऽव्ययः शुद्धो जन्मनाशादिवर्जितः ॥ ९५॥  
 शरीरं जडमत्यर्थमपवित्रं विनश्वरम् ।  
 विचार्यमाणे शोकस्य नावकाशः कथञ्चन ॥ ९६॥  
 पिता वा तनयो वापि यदि मृत्युवशं गतः ।  
 मूढास्तमनुशोचन्ति स्वात्मताडनपूर्वकम् ॥ ९७॥  
 निःसारे खलु संसारे वियोगो ज्ञानिनां यदा ।  
 भवेद्वैराग्यहेतुः स शान्तिसौख्यं तनोति च ॥ ९८॥  
 जन्मवान् यदि लोकेऽस्मिन्स्तर्हि तं मृत्युरन्वगात् ।  
 तस्मादपरिहार्योऽयं मृत्युर्जन्मवतां सदा ॥ ९९॥  
 स्वकर्मवशतः सर्वजन्तूनां प्रभवाप्ययौ ।  
 विज्ञानन्नप्यविद्वान् यः कथं शोचति बान्धवान् ॥ १००॥  
 ब्रह्माण्डकोटयो नष्टाः सृष्टयो बहुशो गताः ।  
 शुष्यन्ति सागराः सर्वे कैवास्था क्षणजीविते ॥ १०१॥  
 चलपत्रान्तलग्न्याम्बुबिन्दुवत्क्षणभङ्गुरम् ।  
 आयुस्त्यजत्यवेलायां कस्तत्र प्रत्ययस्तव ॥ १०२॥  
 देही प्राक्तनदेहोत्थकर्मणा देहवान् पुनः ।  
 तद्देहोत्थेन च पुनरेवं देहः सदात्मनः ॥ १०३॥  
 यथा त्यजति वै जीर्णं वासो गृह्णाति नूतनम् ।  
 तथा जीर्णं परित्यज्य देही देहं पुनर्नवम् ॥ १०४॥  
 भजत्येव सदा तत्र शोकस्यावसरः कुतः ।  
 आत्मा न प्रियते जातु जायते न च वर्धते ॥ १०५॥  
 षड्भावरहितोऽनन्तः सत्यप्रज्ञानविग्रहः ।  
 आनन्दरूपो बुद्ध्यादिसाक्षी लयविवर्जितः ॥ १०६॥  
 एक एव परो ह्यात्मा ह्यद्वितीयः समः स्थितः ।  
 इत्यात्मानं दृढं ज्ञात्वा त्यक्त्वा शोकं कुरु क्रियाम् ॥ १०७॥  
 तैलद्रोण्याः पितुर्देहमुद्धृत्य सचिवैः सह ।

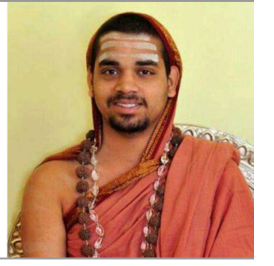


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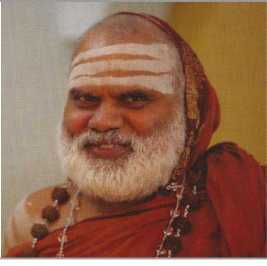


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कृत्यं कुरु यथान्यायमस्माभिः कुलनन्दन ॥ १०८॥  
 इति सम्बोधितः साक्षाद्गुरुणा भरतस्तदा ।  
 विसृज्याज्ञानजं शोकं चक्रे सविधिवत्क्रियाम् ॥ १०९॥

khadgena vātha cātmānaṃ hatvā yāmi yamakṣayam |  
 bhartṛghātini duṣṭe tvam kumbhīpākaṃ gamiṣyasi || 81||  
 iti nirbhartsya kaikeyīṃ kausalyābhavanam yayau |  
 sāpi taṃ bharamaṃ dr̥ṣṭvā muktakaṅṭhā ruroda ha || 82||  
 pādayoḥ patitastasyā bharato'pi tadā'rudat |  
 āliṅgya bharamaṃ sādhvī rāmamātā yaśasvinī |  
 kṛṣā'tidīnavadanā sāśrunetredamabravīt || 83||  
 putra tvayi gate dūramevaṃ sarvamabhūdidam |  
 uktaṃ mātrā śrutam sarvam tvayā te mātr̥ceṣṭitam || 84||  
 putraḥ sabhāryo vanameva yātaḥ salakṣmaṇo me raghurāmacandraḥ |  
 cīrāmbaro baddhajaṭākālāpaḥ santyajya māṃ duḥkhasamudramagnām || 85||  
 hā rāma hā me raghuvaṃśanātha jāto'si me tvam parataḥ parātmā |  
 tathāpi duḥkhaṃ na jahāti māṃ vai vidhirbalīyāniti me manīṣā || 86||  
 sa evaṃ bharamo vīkṣya vilapantīṃ bhṛśam śucā |  
 pādau gṛhītvā prāhedam śarṇu mātarmama mama || 87||  
 kaikeyā yatkr̥taṃ karma rāmarājyābhiṣecane |  
 anyadvā yadi jānāmi sā mayā noditā yadi || 88||  
 pāpaṃ me'stu tadā mātarmahatyaśāto'bhavam |  
 hatvā vasiṣṭhaṃ khadgena arundhatyā samanvitam || 89||  
 bhūyāttatpāpamakhilam mama jānāmi yadyaham |  
 ityevaṃ śapatham kṛtvā ruroda bharamastadā || 90||  
 kausalyā tamathāliṅgya putra jānāmi mā śucaḥ |  
 etasminnantare śrutvā bharamasya samāgamam || 91||  
 vasiṣṭho mantribhiḥ sārḍham prayayau rājamandiram |  
 rudantaṃ bharamaṃ dr̥ṣṭvā vasiṣṭhaḥ prāha sādaram || 92||  
 vṛddho rājā daśaratho jñānī satyaparākramaḥ |  
 bhuktvā martyasukhaṃ sarvamiṣṭvā vipuladakṣiṇaiḥ || 93||  
 aśvamedhādibhīryajñairlabdhvā rāmaṃ sutam harim |

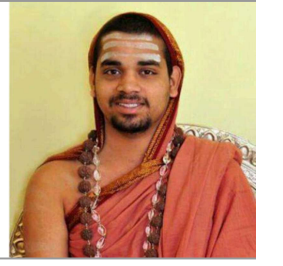


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ante jagāma tridivam devendrārdhāsanam prabhuḥ || 94||

taṃ śocasi vṛthaiva tvamaśocyam mokṣabhājanam |

ātmā nityo'vyayaḥ śuddho janmanāśādivarjitaḥ || 95||

śarīram jaḍamatyarthamapavitraṃ vinaśvaram |

vicāryamāṇe śokasya nāvakāśaḥ kathañcana || 96||

pitā vā tanayo vāpi yadi mṛtyuvaśam gataḥ |

mūḍhāstamanuśocanti svātmatāḍanapūrvakam || 97||

niḥsāre khalu saṃsāre viyogo jñāninām yadā |

bhavedvairāgyahetuḥ sa śāntisaukhyaṃ tanoti ca || 98||

janmavān yadi loke'sminstarhi taṃ mṛtyuranvagāt |

tasmādaparihāryo'yam mṛtyurjanmavatām sadā || 99||

svakarmavaśataḥ sarvajantūnām prabhavāpyayau |

vijānannapyavidvān yaḥ katham śocati bāndhavān || 100||

brahmāṇḍakoṭayo naṣṭāḥ sṛṣṭayo bahuśo gatāḥ |

śuśyanti sāgarāḥ sarve kaivāsthā kṣaṇajīvite || 101||

calapatrāntalagnāmbubinduvatkṣaṇabhaṅguram |

āyustyajatyavelāyām kastatra pratyayastava || 102||

dehī prāktanadehotthakarmanā dehavān punaḥ |

taddehotthena ca punarevam dehaḥ sadātmanaḥ || 103||

yathā tyajati vai jīrṇam vāso gṛhṇāti nūtanam |

tathā jīrṇam parityajya dehī deham punarnavam || 104||

bhajatyeva sadā tatra śokasyāvasaraḥ kutaḥ |

ātmā na mriyate jātu jāyate na ca vardhate || 105||

ṣaḍbhāvarahito'nantaḥ satyaprajñānavigrahaḥ |

ānandarūpo buddhyādisākṣī layavivarjitaḥ || 106||

eka eva paro hyātmā hyadvitīyaḥ samaḥ sthitaḥ |

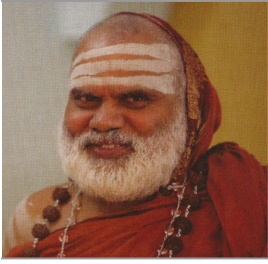
ityātmānam dṛḍham jñātvā tyaktvā śokaṃ kuru kriyām || 107||

tailadroṇyāḥ piturdehamuddhṛtya sacivaiḥ saha |

kṛtyam kuru yathānyāyamasmbhiḥ kulanandana || 108||

iti sambodhitaḥ sāksādguruṇā bharatastadā |

visṛjyājñānaṃ śokaṃ cakre savidhivatkriyām || 109||

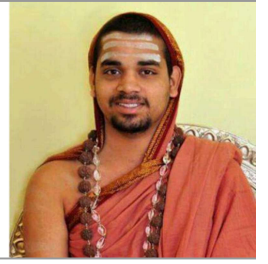


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gurunoktaprakāreṇa āhitāgneryathāvidhi |

saṃskṛtya sa piturdehaṃ vidhidr̥ṣṭena karmaṇā || 110||

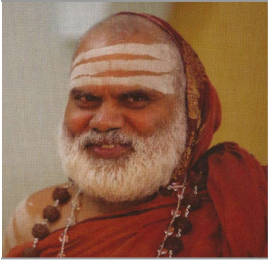
“Or else, killing myself with a sword, I shall go to the abode of Yama (the lord of death). O wicked woman, destroyer of your husband, you will go to the hell called Kumbhīpāka”. Having thus harshly rebuked Kaikeyī, he went to Kausalyā’s palace. And she too, seeing Bharata, cried aloud openly. Bharata also fell at her feet and wept. The virtuous and illustrious mother of Rāma embraced Bharata. Thin, extremely sorrowful in face, and with tearful eyes, she spoke thus, “My son, when you had gone far away, all this



happened. You have heard all that was spoken and done by your mother. My son Rāmacandra has gone to the forest along with his wife, together with Lakṣmaṇa. Clad in bark garments and wearing matted locks, abandoning me who am submerged in an ocean of sorrow. Alas, Rāma! Alas, lord of the Raghu dynasty! You, the Supreme Self transcending all, were born as my son. Even then, sorrow does not leave me indeed. My understanding is that destiny is more powerful.”

Seeing her thus lamenting intensely in grief, Bharata held her feet and said: ‘Mother, listen to my words. Regarding the deed done by Kaikeyī at the time of Rāma’s coronation, if I knew anything about it, or if it was prompted by me, then, O mother, may the sin arising from a hundred killings of Brāhmaṇas befall me. (The sin that comes from) killing Vasiṣṭha together with Arundhaṭī by the sword. May all that sin become mine if I had knowledge of it”. Having thus taken an oath, Bharata then wept.

Kausalyā then embraced him and said, ‘My son, I know (your innocence); do not grieve’. Meanwhile, hearing of Bharata’s arrival, Vasiṣṭha, together with the ministers, went to the royal palace. Seeing Bharata weeping, Vasiṣṭha spoke respectfully : “The aged king Daśaratha was wise and truly valiant. Having enjoyed all human pleasures and performed sacrifices with abundant gifts, Having obtained Rāma, who is Hari himself, as his son through sacrifices such as the Aśvamedha, that lord at the end went to heaven, sharing half the seat of Indra. You grieve in vain for him who deserves no grief and who is worthy of liberation. The Self is eternal, undecaying, pure, and free from birth and destruction. The body is completely inert, impure, and perishable. When properly reflected upon, there is no occasion whatsoever for grief. Whether father or son comes under the control of death, the deluded grieve for them while tormenting themselves. In this truly essence-less worldly existence, when separation occurs for the wise, it becomes a cause for detachment and produces peace and happiness. If one is born in this world, then death surely

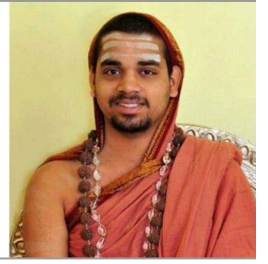


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follows him. Therefore death is always unavoidable for those who are born. The birth and death of all beings occur according to their own karma. How can one who knows this still ignorantly grieve for relatives? Millions of universes have perished; many creations have passed away repeatedly. Even all oceans dry up; what permanence is there in momentary life? Life is fragile like a drop of water clinging to a moving leaf. When life departs at its appointed time, what certainty can there be? The embodied being obtains another body because of karma arising from previous bodies. And from the actions done in that body, another body again comes to the self in this manner continually. Just as a person discards worn-out clothes and takes new ones, so too the embodied

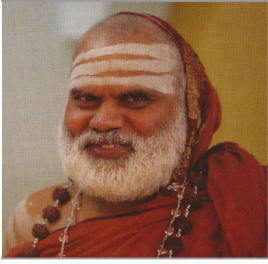
self, abandoning an old body, takes another new body. It continually does so; where then is the occasion for grief? The Self never dies, is never born, and does not grow. It is free from the six modifications, infinite, and of the nature of truth and consciousness. It is of the nature of bliss, the witness of intellect and all else, and free from dissolution. The



Supreme Self is indeed one alone, non-dual, and equally present everywhere. Knowing the Self firmly in this way, abandon grief and perform the necessary rites. Taking your father's body out from the oil-vessel together with the ministers, O delight of the dynasty, perform the required rites properly with us."

Thus instructed directly by the guru, Bharata then, abandoning the grief born of ignorance, performed the rites according to proper rule. According to the method instructed by the guru, and as prescribed for one who maintained sacred fires, he performed the funeral rites for his father's body according to scriptural injunctions.

(Will Continue)

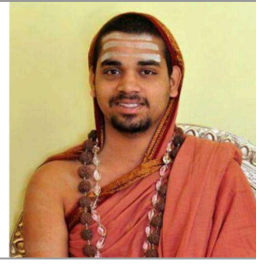


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## Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya

Note : In this section we will see the Śloka and Bhāṣyam. For the meaning of the śloka, please see the main magazine.

### Chapter 10 Vibhūti yoga:

33

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।

अहमेवाक्षयः कालः धाताहं विश्वतोमुखः ॥३३॥

akṣarāṇāmakāro'smi, dvandvaḥ sāmāsikasya ca ।

ahamevākṣayaḥ kālaḥ, dhātāhaṃ viśvatomukhaḥ ॥33॥



Time here refers either to what is generally so called, viz., 'kshana,' a moment, the ultimate element of time, or to the Supreme Lord who is the Time (Kala=the Measurer) even of time. I am the Dispenser of results of actions to the whole world

34

मृत्युः सर्वहरश्चाहम् उद्भवश्च भविष्यताम् ।

कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः  
क्षमा ॥३४॥

mṛtyuḥ sarvaharaścāham,  
udbhavaśca bhaviṣyatām ।

kīrtiḥ śrīrvākca nārīṇāṃ, smṛtirmedhā dhṛtiḥ kṣamā ॥34॥

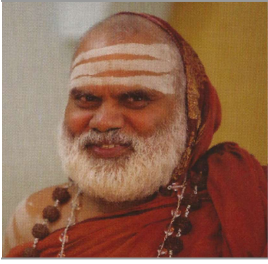
Death is of two sorts, he who seizes wealth, etc., and he who seizes life. Of them the seizer of life is the all-seizer, I am He. Or, I am the Supreme Lord who is the All-seizer because of His carrying all away at the time of pralaya or dissolution. I am the prosperity and the means of attaining it-of those who are to be prosperous in future. who are fit to attain prosperity. I am Fame, etc., the best of the feminine; and possessed of the mere semblance there of, people regard themselves successful in life.

35

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।

मासानां मार्गशीर्षोऽहम् ऋतूनां कुसुमाकरः ॥३५॥

bṛhatsāma tathā sāmnaṃ gāyatrī chandasāmaham ।

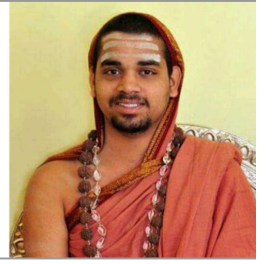


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māsānāṃ mārgaśiṛṣo'ham ṛtūnāṃ kusumākaraḥ ||35||

Brihat-Saman' is the chief of the Samans. Of the Riks, composed in Gayatri and other metres, am the Gayatri Rik. The flowery season is what is called Vasanta, the spring.

36

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।  
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥३६॥  
dyūtaṃ chalayatāmasmi tejastejasvināmaham |

jayo'smi vyavasāyo'smi  
sattvaṃ  
sattvavatāmaham ||36||



Gambling: such as dice-play. I am the victory of the victorious; I am the effort of those who make an effort.

37

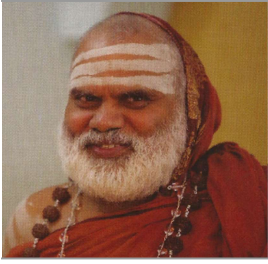
वृष्णीनां वासुदेवोऽस्मि  
पाण्डवानां धनञ्जयः ।  
मुनीनामप्यहं व्यासः  
कवीनामुशना कविः ॥३७॥  
vṛṣṇīnāṃ vāsudevo'smi  
pāṇḍavānāṃ  
dhanañjayaḥ |

munīnāmapyahaṃ vyāsaḥ kavīnāmuśanā kavīḥ ||37||

Vasudeva: Myself, who am your friend. Vrishnis: the descendants of Yadu. The saints: those who are engrossed in meditation and know all things. Sages: those of extensive knowledge, the omniscient beings.

(Sṛī Ādi Śankara Bhāṣya for Śrīmad Bhagavad Gita meaning is given separately in the slokas link of Voice of Jagadguru) (Will Continue...)

(See the meaning for the slokas in 2026\_Jan Main Voice of Jagadguru e magazine)

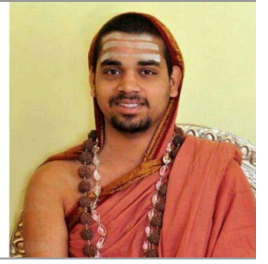


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